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# The Bible Vision

Fort Wayne Bible Institute

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DECEMBER, 1949

# Bible Vísión



## Christmas Jewels

Oh, give me pearls of penitence,  
Devotion's ruby bright,  
The sapphire of sincerity,  
And candor's crystallite.

With these precious gems adorned,  
Kneeling at Thy shrine,  
May Thy glory glow and grow  
In this heart of mine!

—Frieda Martini Buchen



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*From*



*The President*

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What should be done with the holy places in Palestine? That is the question that is agitating Israel, the Vatican, Moslems, and the United Nations during this 1949 Christmas season. Even Protestant groups are taking sides, as evidenced by a recent plea that went to the wastebasket via the editor's desk. One of the groups strongly urged that a letter be written to the President to intervene on one side or another, I have forgotten which.

During this holy season there is unholy strife among the contenders for holy places. The Catholic Church is even accused by some of its own adherents of thinking less of the salvation of its opponents than it is in securing rights to "holy places."

In the attention given to holy places and the strife generated by rival interests, the real question is overlooked. The question for this despairing generation does not have to do with a holy place but with a Holy Child. What about the identity of His Person, for He stands pre-eminent in history? If He is the Christ, the Son of the Living God, what about His imperial claims to universal lordship? If He alone is absolutely Holy—perfect Son of Man and perfect Son of God—why not be concerned

with Him? If holiness inheres in personality and not in matter and points of space, why all this fuss about holy places in Palestine? The claims to most of them are of doubtful authenticity anyway.

The Catholic Church is getting ready to extol the physical remains of Peter. In Japan it parades what is claimed to be an arm of St. Xavier. Throughout the world it cherishes enough splinters of the Cross and the table of the Last Supper to duplicate them many times over. Let us rather worship Him, our Living Lord, and Ever-present Life.

The problems of this weary world can only be solved by Him who alone is worthy of devotion and regard. He alone is HOLINESS.

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"O Prince of Peace!  
O Jesus Christ, my Lord!  
Hope of a dying world, with sorrow rife;  
Healer and Comforter, the faithful Friend,  
Light of the lonely, Source and Fount of life;  
Beneath Thy rule earth's age-long strife shall cease!

Come! Reign in righteousness  
Thou Prince of Peace!"

—Selected

# The Deeper Meaning . . . . . . . of Christmas

"WHEN THE MORNING STARS SANG TOGETHER," Job 38:7

As the faint echo of Christmas bells floats across the snow, let us ask ourselves the question, "What does Christmas mean to most of us?"

Children's shining eyes, fir trees' fragrance, carols echoing through the angel-winged night, love-motivated gifts, telling of sacrifice and hours of patient labor! Yes, Christmas means to most of us the high-tide of the year, when the Incarnation mystery spurs us on to deeds of self-denial, touching cords of tenderness even in hardened hearts. Christmas means a season when the "Cantus Angelicus" glorifies life with strains of peace, good will.

But the real message of Christmas goes still deeper. Studdert Kennedy, the Englishman, expressed it aptly thus:

"Christ, who was born on Christmas Day,  
Laid on the world His two small hands,  
Lifting it miles and miles away,  
Lifting it up to love's demands.

They hold on still, though pierced with nails,  
They hold on still, through power and pain,

And they will hold, till Satan fails,  
And love comes to his own again."

In the holy twilight of Christmas Eve, many a child of God, gazing up at the stars, has learned this deeper meaning. Let us try to imagine what the stars in their far, ethereal spaces, would say to our little earth, if they could speak.

"Earth, you are small compared to us, but we larger heavenly bodies can not compare in importance with you, so tragically lost, so blessedly redeemed by the gracious Messiah. We shine on in unsullied majesty; to praise the Creator is our sacred joy and duty. You have lost your ancient glory, but the Eternal has chosen you as the object of His forgiving love. Of tears, death, and the grave we know nothing, but you exceed us in priceless value, for the Lord of grace and truth walked your humble ways and touched you with blessing."

Amid all the happy tumult, the silver music of childhood's mirth, and the dazzling candle light, let us listen to the stars and learn the deeper meaning of Christmas.

—*Frieda Martini Buchen*

# THE INCARNATION OF CHRIST

by Rev. B. F. Leightner

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

Although the language used in this passage is so simple that a child can understand, yet it gives expression to divine truth which is profound—truth which is vital and fundamental to the Christian faith. In this brief text the inspired Apostle Paul sets forth God's method of providing salvation for all mankind.

This Scripture gives expression to two great truths: I. The Fact of the Incarnation. II. The Purpose of the Incarnation. We shall consider these points briefly.

I. The Fact of the Incarnation is seen in the statement, "God sent forth his Son, made (R.V. born) of a woman, born under the law." The birth of Christ was not the beginning of His existence. The fact that God sent Him is proof that He already existed. He was before He was sent. The prophecy of Isaiah which we love to quote, especially at this season of the year, gives expression to the same fact. The prophet said, "For unto us a child is born, unto us a Son is given."

Christ could only be given as a Son, for He was God's well-beloved Son from eternity. As Son He always existed. The prophet Micah (5:2) substantiated this fact when he foretold the place of Christ's birth in these words: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." Observe especially the last few words of the text just quoted: "Whose goings forth have been from of old, from everlasting." Yes, "In the beginning was the Word, and the Word was with God, and the Word was God."

But in the fulness of time God sent His Son into the world. The term "sent" does not imply that Christ came unwillingly. No, indeed, the Scriptures giving expression to the attitude of the Son in this matter quote Him as saying, "Then said I, 'Lo I come, (in the volume of the book it is written of me) to do thy will, O God.'" And again He says, "I delight to do thy will."

God sent forth His Son, "**born of a woman.**" These words refer to the mystery of the incarnation. He who was in the bosom of the



Father from all eternity now became the woman's seed. This is an explicit declaration of Christ's virgin birth. Remarkable as it may seem, the very first promise given of the coming of the Saviour, approximately 4,000 years before He actually came, clearly states that He was to be the seed of the woman (Gen. 3:15). Isaiah, who lived more than 700 years before Christ's birth, reiterated the fact when he said: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," and the New Testament writer interprets that name to mean, "God with us."

Christ was "the seed of the woman," was "born of a woman," and was born of a woman who was still a virgin. Christ had no human Father — the seed planted into Mary's womb was divine. Jesus Himself disowned Joseph as His father when at the age of twelve it was said to Him by Mary His mother, "Thy father and I have sought thee sorrowing." Jesus quickly countered her statement by saying, "Wist ye not that I must be about my Father's business?" He had tarried in the temple which was recognized as God's house. And so it was that He was engaged in God's (His Father's) business. This is the first recorded statement of Christ. And it is remarkable to note that the last recorded statement we have of Him before His death likewise recognizes God as His Father. It reads, "Father, into thy hands I commend my spirit."

Through the virgin birth Christ assumed our nature, and having become a member of our race, He was obligated to do for it what He could. Being also divine, He was able to do for us what no mere

man could do. Christ was "born under the law." He voluntarily took this position that He might meet every obligation which God's holy law demanded. Man left to himself was unable to keep the law because of the weakness of the flesh. Man therefore could only merit the curse which the law pronounced upon its transgressors. But Christ kept all its precepts, thus proving His fitness to offer Himself as a perfect sacrifice for the sins of the world. Just as the pass-over lamb of Old Testament times needed to be perfect and without blemish, it was necessary that Christ, God's Lamb should be without blemish and without spot.

II. The Purpose of the Incarnation was Redemption. "God sent His Son . . . to redeem them that were under the law." Christ was a great ethical teacher. Like Him there shall never be another. He ranks infinitely above all other teachers. But the primary purpose of His coming was not that of a teacher. Christ was a perfect example, but if He were not more than an example for men to follow, His spotless life would have only served to bring men under greater condemnation. The chief purpose of Christ's coming was not to be an example, or a teacher, or a way-shower, but to give His life a ransom for many. He came as the world's redeemer. He came to purchase men and women out of slavery of sin and to rescue them from the dominion of Satan. Christ came to redeem us from our stead. This was accomplished for us on the cross of Calvary.

Suff'ring shame and scoffing rude,  
In my place, condemned He stood,  
*turn to page 13*

# "Eyes of the Spirit"

"God took away my sight so that my soul might see." These words from a beloved song aptly apply to our dear, cheery friend, Roselynn Dolores Smith, for she has the penetrating insight into spiritual values, so characteristic of the blind.

During our interview, Rosy busily applied herself to "knitting socks for Carl." Born in a Christian home in 1929 at Wabash, Indiana, she moved to Warsaw, Indiana, at the age of five. There she attended the First Baptist Church and was saved at the age of eight.

After twelve years of attendance she graduated from the Indiana School for the Blind, where she enjoyed very little Christian fellowship. She decided to enroll at our Bible Institute because of its strong musical and religious departments, and is now taking piano and vocal courses. Her plans have not crystallized definitely, but she knows God will direct her into some form of Christian service.

Dogs, especially large ones, are her hobby. Her own big dog Princess was spanked last week because she likes to chew knitting; knitting is another one of Rosie's hobbies. She also enjoys sports, especially baseball.

Her favorite class here at the B. I. is Gospel Radio Broadcasting; she has been on the school radio program several times. Testimony and musical chapel meetings she likes best. Rosie also enjoys the

dormitory prayer meetings.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God," Psalm 20:7, and "A Mighty Fortress Is Our God" contain messages she



loves to hear. Spring impresses her because "everything starts to waken in the spring time."

Her testimony shows that she reveres an all-powerful God. "I am happy to have an all-sufficient Savior and know from experience that He does do above all that we can ask or think. It is my heart's desire to choose God's best for me and to serve Him in whatever way He decides."



# *B. I. Students Work*

The often quoted dictum, "Many hands make work light," is proved each day on the campus of F. W. B. I. Our school has long been known for its cleanliness throughout the buildings and the campus area. This picture story shows in part how this work is accomplished efficiently. Each resident student is required to do one hour of "household work" each day for which he is given credit on his bill. Each student is graded as to his promptness, efficiency, thoroughness, etc.



**LEFT:** James Johnson receives incoming telephone calls after office hours, and operates the school intercommunication system. Several students take their turns at this work.

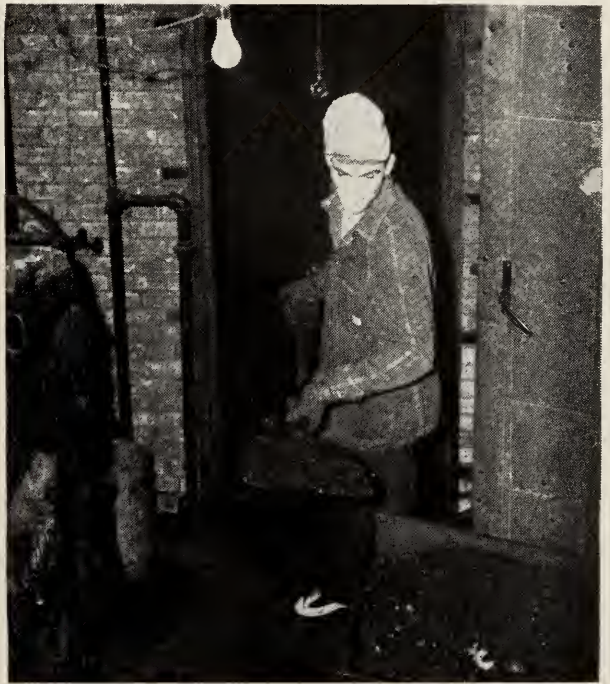
**BELOW:** Clark Card and Misses Eunice Lehman and Jean Paul are assisting Mrs. Snyder in the preparation of a meal.







ABOVE: Dale Jett operates the automatic dish washer after certain meals. RIGHT: Charles Williams fires the furnace for Bethany Hall.

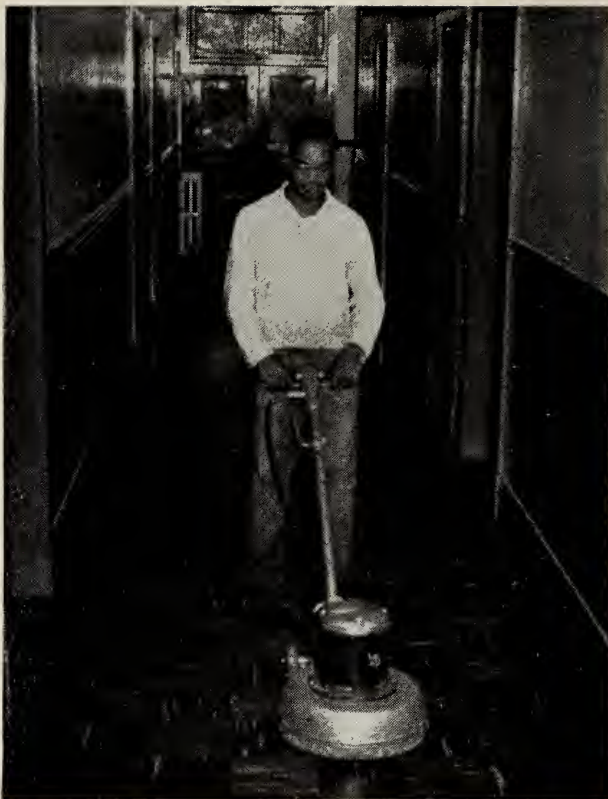


BELOW: Misses Eunice Lehman and Carol Kinney are setting the dining room tables. Other students help with this work as well as in clearing the tables after meals and setting them for the next meal.





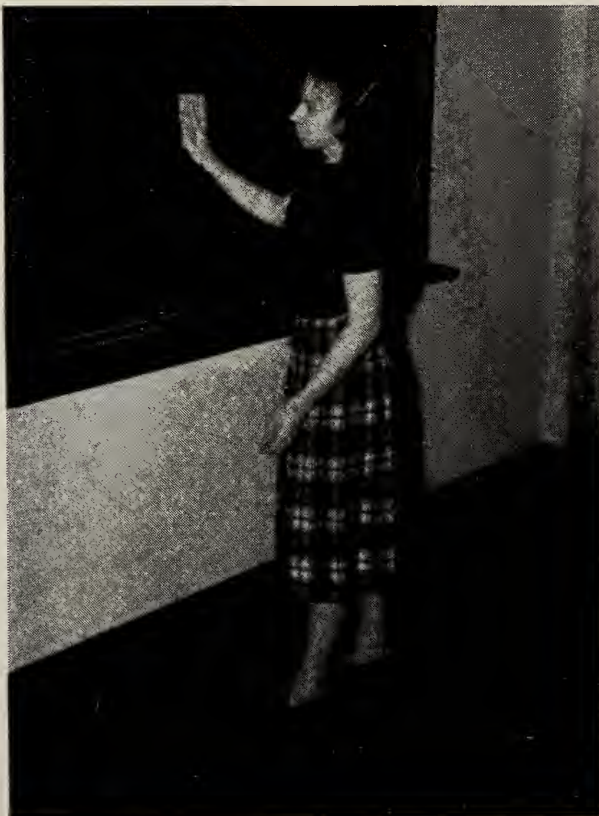
Thomas Florence keeps the second floor hallway in Schultz Hall clean, and is here pictured waxing the floor with the power polisher.



Milton Wong (student from Hawaii) and Fred Kirkpatrick are on the cleaning crew in Founders' Memorial, where another student, Wendall Sousley, is the general caretaker.



Miss Shirley Force cleans a classroom in Bethany Hall. She is pictured washing one of the blackboards.





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# *At the Institute*

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## Students' Youth Conference

The Tenth Annual Youth Conference of F. W. B. I. opened Friday morning, November 4th, with our monthly day of prayer. Rev. William Whiteman, pastor of the First Missionary Church, Cleveland, O., spoke on "The Sin of Murmuring." From Exodus 16 and Numbers 16 he pointed out how Israel murmured because they still had the world in their hearts. "Murmuring, griping, complaining, and disaffection are not conducive to spiritual growth," said Mr. Whiteman.

A season of prayer followed the message when many sought the Lord for a new touch of a live coal from off the altar of God. Others sought the baptism of the Holy Spirit and were gloriously met. An excellent beginning for Youth Conference, this truly was.

Mr. Whiteman spoke again Saturday and Sunday morning and also Saturday night. All of his messages were very acceptable and well received.

The platform of Founders' Memorial auditorium was decorated by the students in a simple, yet effective manner, emphasizing the theme of the Conference, "Youth Surrendered."

Rev. Peter Deyneka, director of the Russian Missionary Society, was the missionary speaker for the occasion. He told of his boyhood experiences in Russia and how he came to the United States where he was saved under the ministry of Paul Rader.

Since his conversion, Mr. Deyneka visited forty countries in the interests of missionary work. He spoke Friday evening, and Saturday and Sunday afternoon. He emphasized the temporal and spiritual needs of Europe and Alaska. All who heard him will not forget his unique ministry and were more appreciative of the blessings and privileges we have in the United States.

Mr. Eugene Ponchot and Miss Rachel Kemmerer, both students, did a fine piece of work in the organization and enthusiastic leadership of this rally. The music under the direction of Gerald Gerig was abundant and inspiring. There were good crowds.

We trust that the influence of this conference will grow and help to meet the needs of this sin-sick world.

## Special Chapel Speakers

On November 2nd, Rev. R. E. Shank, home director of the South Africa General Mission, spoke on "Preparing a Present for our Lord." The same evening he showed some pictures of their work in Angola, East Africa.

Mr. Fred Ingersoll, prison evangelist and mission worker, who is always a welcome speaker at B. I., spoke in the chapel service on November 9th. His timely message, "Paul a Soul-Winner," was a wholesome spiritual tonic to all.

Then on November 11th, Rev. Clayton Steiner, pastor of the First Missionary Church, Fort Wayne, brought a unique message on the "Ant." Among other things Mr. Steiner said, he stressed the courage and co-operation of the ant, applying it then to students and Christian life. *turn to page 14*

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# Fellowship

## Circle

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### BIRTHS

To Mr. and Mrs. (nee Jean Wedel) Lyle Crow a daughter, Barbara Jean on September 12. Lyle took night classes and Jean one semester in the spring of '48.

To Rev. ('48) and Mrs. Kenneth Culver a son, Joseph Levi.

To Rev. John ('45) and Helen (Kemmerer, '45) Blosser a son, John Mark on November 9. John Mark's parents are missionaries to India. I am sure that 3-year-old Danny is glad for a baby brother.

To Mr. (Present student) and Mrs. Edwin "Ted" Eby, twins, Jean and Jerry on November 7.

To Winfred ('43) and Lucille (Fisher, '43) Amstutz a 7 pound daughter, Carol Elizabeth, on November 13.

To Mr. (Present student) and Mrs. Norman Bachand a daughter, Lillie Pearl on October 26.

\* \* \*

### WEDDINGS

Louise (Zuber, '45-'47) Miller reveals the following news in a recent letter to the school:

"When you receive this letter you will notice that my name has been changed. I was married Sept. 2. I can truly say that I am happy in Him."

Mr. LaVerne Steiner ('49) and Miss Letha Snyder ('48) exchanged vows in the Friends Church

at West Milton, Ohio, on Thanksgiving Day. They will be located at Tahlequah, Oklahoma, where they are working under the auspices of the "Go Ye" Mission.

\* \* \*

### TO THE UTTERMOST PARTS . . .

Frank E. Sweeten ('44) writes:

"You probably have heard that I am going to India. I am waiting word now from New York that passage has been booked for me on a freighter. It hardly seems possible that I am going. The call came suddenly and after much prayer felt that it was God's call to me. I will be pastor of an English Church, probably in the United Provinces. I have put your name on the mailing list to receive the missionary letters. Your continued prayer interest will be deeply appreciated."

From Eskimo Point, N. W. T.

Mr. Ledyard writes:

"I made a trip down to Big River several weeks ago to visit a big camp. All were Protestant families. We had good services and other contacts. Hudson Bay is no place to be found in the fall with a 20 foot canoe and a 5 horse power motor. The tide flats run out in some places for miles. We used the sail and motor both coming home as the bay was very rough. We came across a wide stretch of open water with a wild head wind. We just got around a long reef off Eskimo Point and the head gasket blew out. At the same time the wind died down to a dead calm. Praise the Lord, He is still able to control the winds and the waves! Kathryn and Tagatok (Anoe's wife) had read where the wind and the waves obeyed the Lord's voice. They had a feeling

we were coming home as it was the only so-called good day we had had. They were praying for us and I guess Tagatok's eyes were opened at such a quick and direct answer to prayer."

**D. C. Rupp, Sr. writes the following from Sierra Leone:**

"The doctor has released Joe (Shisler) to return to his station. He suggested that we station another couple with them if possible, but that is not possible now. The only alternative was to send Miss Helen Burley with them for the time being. This we hope will not be permanent, as Helen has been doing good work with the women and children in Magburaka. We do praise God for sparing Joe and Fran to us, and we ask you to please bear us up before the throne continually because we are going into the enemy's territory again and 'now we live as ye stand fast in the Lord.'"

Miss Mary Jardine ('49) is enjoying her work as Assistant Housemother to eighteen boys (ages 5-16) at "The Christian Home," Johnstown, Pa. She requests prayer in behalf of these children, that they may come to a saving knowledge of Christ, and also for the broken homes which they represent.

**Class of 1911 Loses Its First Member**

Sister Marie Lohrentz passed away at the Bethel Deaconess Hospital, Newton, Kansas, September 27, 1949.

After graduating from the Bible Institute in 1911 she entered nurse's training at the Bethel Deaconess Hospital. She became a registered nurse along with one of her friends of Bible school days, Sister Anna Suderman, in May,

1914; and on October 1, 1916, was ordained a deaconess.

She was ever willing to serve where she was needed. She was called to her home repeatedly to serve her own family in varied ways. It was not until January, 1932, after her mother's death, that she returned to full service at the hospital. From 1936 to 1947 she was nurse at the Bethel College Health Center, North Newton, Ks.; after this she returned to the Bethel Deaconess Hospital where she remained until her death.

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### THE INCARNATION OF CHRIST

Sealed my pardon with His blood  
Hallelujah! What a Saviour.  
But Christ's work of redemption  
was not only for the purpose of removing the curse from us but also "that we might receive the adoption of sons." This means more than to be rescued from Satan's dominion and to be saved from the penalty of sin. It means more than to be delivered from a state of slavery. It means that we who by faith have received Christ as our Saviour are brought into the family of God. We are recognized as sons of God and we become the special objects of the Father's affection. And just as the Father loves Jesus Christ His Son, even so does He love us (Jno. 17:23). The song writer expressed this truth in these words:

"Near, so very near to God,  
Nearer I cannot be;  
For in the person of His Son  
I am as near as He.

"Dear, so very dear to God,  
Dearer I cannot be;  
For in the person of His Son  
I am as dear as He."



## AT THE INSTITUTE

On November 18th, Rev. Stewart Billings, Director of the Ft. Wayne Gospel Temple, spoke, basing his message on Acts 26:14-22, emphasizing the need of hearing the voice of God, seeing the need of the world, and having faith to venture out for God.

Mr. Charles McHattan, a graduate of B. I. who is now in full time evangelistic work, addressed the students on November 17th. For his subject Mr. McHattan chose "The Manner and Make-up of a Model Minister." He said that a minister should have a tender heart, a humble spirit, and willing mind to sacrifice for the cause of Christ.

On November 23rd Rev. Orlan Golden, pastor of the United Missionary Church, spoke to the students on the importance of having

a Spirit-filled life. Mr. Golden said that to have the Holy Spirit we must walk in all the light God gives. We must ask, obey and believe to receive His fulness.

### Students' Mission Bank Speakers

On November 18th, the students joined the First Missionary Church in their Annual Missionary Convention. Rev. Floyd Shank gave by message and colored slides a highly informative and very challenging presentation of real pioneer work in Gabon, West Africa.

Then on November 25th, Rev. Elmer Hutchinson of Congo, representing the Unevangelized Tribes Mission, addressed the Mission Band. Mr. Hutchinson gave a graphic description of the varied racial elements, the extreme unsanitary conditions of the natives, and the spiritual darkness of the peoples of the West Coast of Africa.

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## SLATES OF B. I. EVANGELIST-ASSOCIATES

Rev. and Mrs. Blanchard Amstutz\* . . . 1100 Ensley Ave., Auburn, Ind.  
December 6-18 . . . . . Methodist Church, Williamsburg, Ind.  
December 27-January 8 . . . . St. Paul's Methodist, Fort Wayne, Ind.  
January 10-29 . . . . . Missionary Church, Elkton, Michigan  
February 7-19 . . . . . Methodist Church, Ogden, Ind.  
February 21-March 5 . . . . . Methodist Church, Geneva, Ind.

(\*Music, Boys' and Girls' Meetings if desired)

Rev. J. H. Woodward . . . 3811 Indiana Avenue, Fort Wayne 6, Indiana  
December 11-25 . . . . . Missionary Church, Angola, Ind.  
December 31 . . . . . "Youth for Christ," Cleveland, Ohio  
January 15-29 . . . . . First Missionary Church, Fort Wayne, Ind.  
February 25 . . . . . Bob Jones University, Greenville, S. C.

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January 27, 1950



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